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THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 88.)

And it is said in the world. (III. i. 19).

In the world it is said that even in the case of persons of virtuous deeds such as Draupadî, one of the five oblations is dispensed with in the formation of the body.

And because we find (a passage in the Sruti). (III. i 20).

Moreover, we find it declared in the following passage of the Sruti:

"Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (Viviparous), that which springs from a germ."*

Here, in the case of the sweat-born and the germ-born, we find one of the five oblations (viz., woman) is dispensed with.

(*Objection* :)—In the Sruti quoted above, there is no mention made of the sweat-born.

(*Answer* :)—The Sûtrakâra answers as follows:

The sweat-born is included in the third word. (III. i. 21).

The sweat-born is also included in the mention of the germ-born. Therefore the conclusion is that sinners do not go to heaven.

Adhikarana 4.

He attains to a similar form, because it is reasonable. (III. i. 22).

In the preceding adhikarana it has been shown that in his descent from svarga after the enjoyment of the fruit, the soul is accompanied with a residual Karma. The sruti declares that while descending he becomes ether (Akâsa) and so on, in the following words:

"Then they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke having become smoke, he becomes mist; having become mist, he becomes a cloud; having become a cloud, he rains down."*

* Chhâ. Up. 6-3-1.

* Chhâ. Up. 5-10.

Here a doubt arises as to whether the soul becomes embodied in the ether and the like or becomes similar to them.

(*Pûrvapaksha* :)—From the words "having become," it appears that the soul becomes the ether and so on.

(*Siddhânta* :)—As against the foregoing we hold as follows: When descending, the soul does not become embodied in the ether and so on; but he becomes similar to them; for, there he experiences no pleasure and pain. It is only for the experiencing of pleasure and pain that the soul assumes the several bodies; and it cannot be that one thing actually becomes another thing. Hence the only rational conclusion that, while descending, the soul attains to a form similar to ether and so on.

Adhikarana 5.

Not very long, because of the specific mention (III. i. 23)

A doubt arises as to whether the descending jíva lingers or not according to circumstances, or he does not as a rule linger at all.

(*Pûrvapaksha* :)—In this connection, the s'ruti declares that jíva attains to the state of the rice-grain and so on in the following words:

"They are born here rice-grains barley-grains, plants, trees, sesamum-seeds, and beans."*

Prior to this attaining to the state of the rice-grain etc., the soul may or may not liger in the âkâs'a etc., according to circumstances, there being no specific rule as to the one or the other.

(*Siddhánta* :)—As against the foregoing we hold as follows: Prior to attaining to the state of rice-grain etc., the jîva does not linger long in the âkâs'a and so on.—How?—For, the s'ruti says that it is difficult to escape from the state of the rice-grain etc., in the following words:

"Thence it is very hard indeed to escape."†

Thus, as the jivas are said to linger long in the rice-grain and the like, we have to infer that in other places they pass on swiftly, and we therefore conclude that in âkâs'a etc., the jiva does not linger.

Adhikarana 6.

(It is only a contact with the rice-grain etc.) indwelled by another (ji'va), because of the mention similar to the above. (III. i. 24.)

Now a doubt arises as to whether the jíva comes in mere contact with the rice-grain etc., or he is born as the rice-grain etc.

(*Pûrvapaksha* :)—He is born as the rice-grain etc., because the s'ruti says that they 'are born' as the rice-grain and so on.

(*Siddhânta* :)—As against the foregoing we hold as follows: The jïva comes in mere contact with the rice-grain etc., in which other jïvas abide. Because of the s'ruti not declaring the cause of the birth (in the rice-grain etc.) of the descending jîva any more than when passing into the ákás'a, the words of the s'ruti "are born" should be understood in a secondary sense. Where the jïva is born as a brâhmana and so on, there the s'ruti speaks of the causes of such births in the words "those of good conduct,...those of evil conduct..." Wherefore, because of the s'ruti declaring that he is born only as a brâhmana and so on, the conclusion is that mere contact is meant in other cases.

(If you say that there was) an impure act, (we reply) no, because of the word (III. i. 25.)

(*Objection* :)—Of the sacrificial rites which had been formerly performed by the descending jïva, such rites as Agnishomîya were impure acts, because they involved cruelty to animal life. To reap the fruits of those acts, he should be born as rice-grain etc.

(*Answer* :)—No; for, the s'ruti declares that such cruelty to animals is no cruelty, in the following words:

"Golden-bodied, to the upper svarga does it go."

"Not indeed dost thou die, nor wilt thou ruined."*

Therefore (the descending jïva) is not born as the rice-grain etc.

The sútrakâra gives yet another explanation:

Contact with the semen-shedder (is declared) in the sequel. (III. i. 26).

In the sequel, the sruti speaks of jïva's mere contact with him who sheds semen, in the following passage:

"Whoever, indeed, eats the food and whoever sheds semen, full of that does he verily become."†

Wherefore, in the preceding case of rice-grain etc., the s'ruti must mean mere contact.

From the womb (comes) the body (III. i. 27.)

When he reaches the womb, then alone is the body produced. Prior to this, there can be a mere contact.

Thus Ends the First Päda of the Third Adhyâya.

* Chhâ. Up. 5-10-6.
† Ibid.

* Rik-samhitâ 1-162-21.
† Chhà. Up. 5-10-6.

SECOND PADA.

Adhikarana I.

In the intervening state is (Jiva's) creation : indeed (the Sruti) says. (III. ii. 1).

The preceding section has treated of the jiva's departure and return. Here his avasthâs or states of consciousness will be discussed. In the intervening state, i e., in svapna or dream, the Sruti speaks of creation in the following words :

> "There are no (real) chariots in that state, no horses, no roads; but he himself sends forth (creates) chariots, horses and roads."*

A doubt arises as to whether this creation is the jiva's or the Paramesvara's act.

(*Pûrvapaksha* :)—It seems to be an act of the jiva; for the Sruti declares that Jiva himself who is conscious of the dream is the agent, in the following words :

> "But he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker."†

And as the maker, some (declare), (creating the objects of desire such as) sons and so on. III. ii. 2.)

Some Upanishads declare that in Svapna the jiva himself is the creator of the objects of desire, in the following words :

> "That Purusha who is awake in us while we are asleep, shaping one lovely sight (kâma) after another."‡

Here the word 'kâma' must mean sons and the like, the objects of desire; for, having said at first, "Ask for all objects of desire as you choose," § the Upanishad says, by way of explanation, "Ask for sons and grandsons who will live a hundred years." || For this reason also, the creation of objects in Svapna is only an act of jiva.

(*Siddhanta* :)—As against the foregoing, the following is said in reply :

But it is mere Maya, (Jiva's) nature being not fully manifested. (III. ii. 3).

All the objects such as chariots created in Svapna are mere Mâyâ, created by Isvara, not created by jiva, intended to be experienced by him who sees the dream, and ending with the end of the dream. They are said to be mâyâmâtra, mere mâyâ, because they are very strange. Jiva can have no power of creating chariots and so on, inasmuch as his unfailing will is quite obscured. Therefore the 'Purusha,' who is said in the upanishad to create the objects of desire, does not mean Jiva. On the other hand, the 'Purusha' is the Isvara Himself, as the sequel shows :

> "That indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond."*

As pointing to the same Being, the words "He indeed is the maker"† refers indeed to Isvara. Wherefore the creation of objects in Svapna is an act of the Paramesvara.

The Sutrakara gives the reason why Jiva's true nature is obscured :

By the will of the Supreme, indeed. is it obscured : thence, verily, are his bondage and the opposite state. (III. ii. 4).

Owing to the continuous current of Jiva's beginningless transgression, his unfailing will and other (divine) powers are obscured by the will of the Paramesvara. By the same will of the Paramesvara, caused by his transgression and its continuance, jiva is subject to bondage and liberation, *bandha* and *mukti*. Accordingly the Sruti says :

> "When he finds freedom from fear and rest in that which is invisible, incorporeal, indefined, unsupported, then he has obtained the fearless. For, if he makes but the smallest distinction in it, there is fear for him."‡

Or it may even be on account of contact with the body. (III. ii. 5).

The Jiva's true nature becomes obscured at the time of creation by contact with inert matter in the form of bodies, such as the bodies of Devas, men and the like, while during pralaya or dissolution his true nature is obscured by contact with inert matter in a very subtle form, with matter undifferentiated in name and form. Thus, the power of creating strange objects in svapna which last for the time being cannot exist in jiva whose unfailing will and other powers are obscured.

The Sútrakâra affords another explanation :

And foreboding indeed it is, as the s'ruti says. And its proficients also declare. (III. ii. 6.)

Svapna is indeed indicative of good or evil, as the s'ruti declares in the following passages :

* Bri. Up. 4-3-10.
† Ibid.
‡ Kaha. Up. 5-8.
§ Ibid 1-25.
|| Ibid 1-23.

* Ibid 5-8.
† Bri. Up. 4-3-10.
‡ Taittiriya. Up. 2-7.

"If during sacrifices which are to fulfil certain wishes, he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream."*

"Next come the dreams. If he sees a black man with black teeth and that man kills him,"* and so on.

The proficients in the science of svapna speak of particular dreams which are indicative of good or evil. The objects seen in the dream are not created by the jîva. If they be jîva's creation, then those objects which may forebode evil would not be created at all. Therefore it stands to reason that creation in svapna is an act of Parames'vara.

Adhikarana. 2.

Its cessation is in the nadis and in the Atman, because of its being declared. (III. ii. 7.)

'Its cessation', the cessation of svapna, here points to *sushupti*, or dreamless sleep. We are given to understand that during sushupti jîva sleeps in the nâdís (tubes), in the purîtat (pericardium), and in Brahman, as the following passages declare:

"And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those nâdîs (tubes)."†

"Next when he is in profound sleep and knows nothing, there are the seventy-two thousand nádîs called Hità, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body."‡

"When a man sleeps here, then, my dear son, he becomes united with the *Sat*, the True."§

There arises a doubt as to whether jíva sleeps in any one only of these, or in all of these together.

(*Pûrvapaksha*.)—It is in some one only or other of the places (nâdîs etc.) that jîva goes to sleep; for, sleep which has to be produced is but a single purpose. Just as, when the Veda enjoins "let him sacrifice with rice," and "let him sacrifice with barley." we understand that they form two alternative courses open, since the cake to be produced is but one purpose, so also, sleep which has to be produced being but a single purpose, it may be served by any one only of the places; the jîva may at one time sleep in the nâdís, at another time in the Purîtat, at another time again in Brahman. So that it is proper to understand the sruti to mean that they are alternative cases.

(*Siddhânta*:)—The s'ruti means their conjunction.—Why?—For, more purposes than one have to be served. To explain: Nâdîs serve as a means, as passages by which jíva goes to Brahman dwelling in the heart. Jíva may sleep in the Purîtat and Brahman at the same time, the last two forming as it were a hall and a bed therein. Thus, jîva approaches by means of nâdîs and reposes in Brahman in the Purîtat; so that, the different places serving different purposes, a conjunction of them all is meant here.

For this reason also: from Him is the waking. (III. ii. 8.)

"When they have come back from the True, they know not that they have come back from the True." In these words the s'ruti declares that jîva wakes from Brahman. Therefore the conjunction (of all the places) must be meant here. If, indeed, an alternation is meant, then the interpretation is open to eight objections. To hold, in the first place, as one of the alternatives, that jîva lies in the nâdîs only at one time, is to detract for the time being from the *prima facie* authority of the statement that he lies in the Purîtat and Brahman, and to admit that they are false, which no one ever suspects. And then again to hold, as the second of the alternatives that jîva lies in the Purítat and Brahman is to grant to the statement the authority denied to it before and to deny the falsity which was ascribed to it before.

Thus to interpret the passage as pointing to an alternation is to subject the statement that Jiva lies in the Purîtat and Brahman to four objections: the abandoning of what is *prima facie* evident, the admitting of what is not evident, the admitting again of what has been abandoned, and the abandoning of what has been admitted. Similarly, it may be shown that the statement that jiva lies in the Nâdís is subject to the same four objections. Thus the interpretation of a passage as pointing to alternation involves eight objectionable points. Therefore, when a conjunction is possible, it is improper to resort to alternation.

A. MAH'ADEVA S'A'STRI, B. A.

(To be Continued.)

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* Chha-Up. 5-2-9.

† Aita. Aranyake. 3-2-4-16, 17.

‡ Chhá. Up. 8-6-3.

§ Bri. Up. 2-1-19.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

ADVAITA LAKSHANA—SUTRA II.

Adikarana.—I.

(*Continued from page* 114.)

GOD'S RELATION TO THE WORLD.

(1) உலகெலா மாகி, வேறாய், உடனுமாய்,
ஒளியாய் ஓங்கி
அலகிலா வுயிர்கள், கன்மத்து, ஆணையின்
அமர்ந்து செல்லத்,
தலைவனாய், இவற்றின் தன்மை தனக்கெய்த
லின்றித் தானே,
நிலவுசீர் மலனாகி, நின்றனன்,
நீங்கா தெங்கும்.

One with the world, and different, and both, The
light transcendant,
The Lord who guides souls innumerable, in obedience
to His Will (Agnja) and each one's karma ;
The Nirmala Being, untouched by the defects of
His creatures ;
Supreme He stands, secondless, pervading all.

NOTE.—The author expands this one verse into 95 stanzas and the division by commas shows the various parts of the same. The primary division is into 4 adikaranas, and the reader is asked to follow this with the Sivagnanabotha Sutra and churnika and adikaranas and illustrations. We give very few notes, as the subject is more or less fully treated in my edition of *Sivagnanabotham*.

We will also refer to the leaders which appeared in the pages in this Magazine in Vol II on "Mind and Body" "The two Gems" "God and the World". pp 13, 67, 37. All knowledge is relative, and the true purpose of Philosophy and Religion is to seek the relation that subsists between man and the world and God; and from the relations deduced we proceed to govern our life and guide our actions. In discussing these relations, some people deny the existence of some one or other, some all, of these things; and some in doing so, assert the identity of the one with the other. Most people do not however keep the divisions and subdivisions separate, and they confound and confuse some and all of them. Now we shall state some of these questions distinctly.

1. Whether the existence of all or any ane or any two is accepted or denied?

2. Whether between any two.
(1) Both are regarded as substances.
(2) Or both are regarded only as phenomena.
(3) One is substance and the other phenomena.
(4) One is substance, another is attribute.

3. What is the relation between these sets.
(*a*). Whether order in place, Coexistence.
(*b*). Order in time, Succession, or cause and effect.
(*c*). Or any other.

4. Whether (1) as between substance and attribute, substance and phenomena, cause and effect, substance and cause alone are real; attribute phenomena and effect are unreal, (2) whether the latter are real, and the former unreal.

All these are distinct questions and require distinct answers. And if one wishes to be exact, he must try and answer these questions.

The 2nd Sutra is the Sutra which discusses this Relativity. Our name for this relation is *Advaita*. This *Advaita* relation differs from that of every other school, though it shows the way to reconcile all these schools by accepting the element of truth contained in each.

MAYAVADI'S OBJECTION ANSWERED.

2. When all the vedas proclaim the Oneness of God without a second why do you postulate a second by speaking of His Presence in Souls? No. You misread the Vedas. They only declare that there is only One God. His relation to the souls is that of the letter (A) to other letters.

GOD IS ALL AND NOT ALL.

3. As the soul is attached to its forms and organs (physical body) and is yet separate from the body, so also is Isa attached to the souls. However, the souls cannot become God, and God cannot become the souls. God is one and different from the souls.

2nd Adikarana.

HOW GOD ACTUATES SOULS AND KARMA.

4. This Soul, subject to good and bad Karma endures birth and death, and pleasure and pain. The soul enjoys the fruits of Karma through the Power of God, in the same way, as a King metes out reward and punishment in this mundane world. The fruits cannot attach to a future birth by the appropriate bodies etc. of their own force.

THE LOKAYATHA'S OBJECTIONS.

5. If you object to the existence of Karma, by saying that both pleasure and pain are only natural to us, then natural characteristics must be harmonious. Men should not be subject to pain and pleasure which differ. You again point to a natural fact such as water becoming fragrant when flowers are soaked in it and becoming warm when heated.

MAN IS DIFFERENT FROM HIS ATTACHMENTS.
AND MUST BE INTELLIGENT.

6. Just so; the water becomes fragrant or hot, not by its own nature but by its attachments. So also the two Kinds of Karma become attached to the soul. Pains and pleasures cannot attach themselves to a non-intelligent, non-conscious substance.

ANOTHER OBJECTION. THERE IS NO FUTURE STATE.

7. It is again objected that a man's effort is the cause of his earning wealth and enjoying pleasure. The indolent can never gain nor can they enjoy. If otherwise, persons must secure wealth, who do not possess industry and effort.

THE SAME ANSWERED.

8. To this we reply that a man's effort or indolence is the result of his *previous* Karma. Then again, when a man is most industrious in the pursuit of wealth, suddenly he becomes indolent. Then again wealth secured after great effort is suddenly lost by fire or theft etc. Besides, the most indolent are also rolling in luxury.

HOW KARMA ACTS.

9. Gain and loss and pleasure and pain, age and death all these six become attached in the womb. He must go through these of a necessity. They are the result of the Karma effected in a previous birth. Results of present Karma will be manifest in a future birth.

AN EXAMPLE.

10. Karma being acts of the body, how was the body caused you ask. The karma of the last body causes the new body. They are mutually connected as cause and effect, as the seed and tree mutually cause each other.

HOW OUR FUTURE IS FORMED.

11. If past Karma is eaten in this birth, how do you get seed for a future birth you ask. This Karma consists of acts producing pleasure or pain. These acts caused the present body and in performing them again, other acts are formed. It is impossible to act without giving rise to other acts. Hence the connection.

THE ABOVE POINT ILLUSTRATED.

12. As the fruit of husbandry yeild us food for present enjoyment and seed for tomorrow, so also, our acts also account for our present enjoyment and form seed, the fruit of which will be enjoyed in a future birth. This is the eternal order of Karma.

NOTES:—The three kinds of Karma and their definition have to be borne in mind. Sanjita karma follows one from birth to birth. Prarapta karma is formed out of Sanjita and is the direct cause of the body and worlds and enjoyments one is born to in the present existence. Akamia Karma is the seed gathered for a future sowing while so enjoying. From the beginning of this adikarna to this, the Siddantis position is established as against the *Lokayata*.

GOOD AND BAD KARMA DEFINED.

13. Karma are either good or bad, performed without harmony by the mind, speech and body. By good karma you do good to all sentient creatures. By Bad karma, you injure all. The Supreme Lord understands your deserts and makes you suffer pleasure or pain accordingly.

NOTES:—The definition of Good and Evil, Right and Wrong, Punyam and Papam as herein given has to be noted carefully. It is the doing of acts which give pleasure or pain to all and every sentient creature within one's own sphere, and one's own pleasure and pain is also involved. Humanity is so tied that one cannot think of his own good or his own loss absolutely. It is only when a man judges of his act in their effect on the whole of humanity, that he can be judging rightly. In our view of Punyam and Papam, the doing of good is enjoined as a positive duty, as much as the refraining from evil or injury. The list of 32 Dharmas or charities contains every one of those active duties which a man can think of to benefit his fellow creatures by removing their sufferings and adding to their pleasure. The sole trait of the Saintly consists in their over flowing Love towards humanity and their pain and sorrow at their fallen brethren.

"கள்ளத்தலைவர் துயர் கருதி தன் கருணை வெள்ளத்தலைவர் மிக." says Saint Umapathi. Read my further observations at pp 199, 200, in Vol I. I was most pained to see the phrase "desiring the welfare of all" in Gita chap V. 25 most sapiently explained to mean "injuring none" This sort of tendency marks the downward fall in Hindu Ethics and some of the reproaches levelled at Hindu Quietism are not altogether undeserved. Who could do a greater harm to society than by the perverted explanation of the Gita passage as given above? A positive injunction te do good to all is construed into a mere negative injunction to injure none. And how can troubles of the sinning and sorrowing humanity ruffle the undisturbed calmness of such a saint! We have elsewhere pointed out that such a calmness will not prevent a man from a rebirth but it only presages the storm that is to follow. Woe, Woe to those who would follow out such views of calmness and saintliness. !!!

14. The Purva Mimansaka's objection answered.

How does God mete out the fruit of Karma you ask. He does so, as He pervades all and out of his Love to his creatures, so that they may attain freedom. He blesses those who do good and afflicts those who do wrong.

GOD'S WAYS ARE ALL LOVE.

15 It is out of His Love, He punishes the wicked. He punishes those who do wrong and makes them mend their ways and do right. All his acts therefore flow out of His Love

AN ILLUSTRATION.

16. Parents chastise their refractory children. Is this not out of love? God's anger is also similarly manifested.

FURTHER OBJECTIONS ANSWERED.

17&18 Acts themselves produce fruits; no God is necessary you say. But these acts themselves are lost to view even here. You further instance manure and medicine which die and produce results. But this rule does not hold good in every case; as when you give food and betel to a starving man.

FURTHER ANSWERS.

19. Further the example of manure and medicine is not a proper one. But if you still say there are instances where acts performed in one place produce fruit in another, such as gifts bestowed here at yajnas etc, yet these are found to perish even here. How can they produce effects in an another world?

The same argument continued.

20. You say that all these acts leave their impress on the doer's mind, and are reproduced from the mind in another birth. If so, sir, the heaven and hell and earth attained to by the virtuous and vicious resolve into your mind and they were born again from your mind. My dear sir, your words are wonderful.!

GOD IS THE SUPREME LAW.

21. The gift and giver, the rites and receiver, all perish; as such an Eternal Knower who can mete out good and bad is necessary. All good actions are the ordinations of god. He who follows His Law, will also be freed from his disease.

How ?

22. Souls enjoy alone in conjunction with body and organs, place and time and order, action and object; all these latter are non-intelligent and cannot attach themselves to the Soul of their own accord. The soul being bound cannot choose these of its own power. As such the Infinite Being brings about their union by the Supreme Power of His Law, (Agnja Sakti) and out of His Supreme Law.

LOVE IS LAW.

23. Good behaviour, Love, Grace Achara, courteous reception, amity, good sense, blameless austerity, charity, respect and reverance and intelligent truthfulness, faultless *Sannyasa*, humility, if these constitute blameless Virtue, they are also the ordinances of the *Loving* Lord.

J. M. N.

(*To be Continued.*)

THAYUMANAVAR POEMS.

(*Continued from page 95*).

மத்தர் பேயரொடு பாலர் தன்மையது
　　மருவி யேதுரிய வடிவமாய்
மன்னு தேசமொடு கால மாதியை
　　மறந்து நின்னடிய ரடியிலே
பத்தி யாய்நெடிது நம்பு மென்னையொரு
　　மைய றந்தகில மாயையைப்
பாரு பாரென நடத்த வந்ததென
　　பார தத்தினுமி துள்ளதோ
சுத்த நித்தவியல் பாகு மோவுனது
　　விசுவ மாயைநடு வாசவே
சொல்ல வேணும்வகை நல்ல காதிகதை
　　சொல்லு மாயையினு மில்லையென்
சித்த மிப்படி மயங்கு மோவருளை
　　நம்பி னோர்கள்பெறு பேறிதோ
தெரிவ தற்சரிய பிரம மேயமல
　　சிற்சு கோதய விலாசமே (௧௩௦)

130. O Chithananda Siva of all gracious lîlâ! O The Pure Unknowable Parabrahmam! The aim of my embodied existence is, I see, that I should, by means of *satvic* predominance, place myself in the turiya state of Thy Thought of perfect innocence* like that of a mad man or a demoniac or a child and become absorbed and self-devoted to the *school* of Thy devotees, quite regardless of the circumstances of this mundane life; but, yet, how was I destined to struggle and get through this illusory maya world? Its natural *history* is greater than the *Mahabharata* or the allegorical story of the brahmin named *Kâti*.†

Will Thou tell me how I did deserve this conditionality in spite of Thy Resplendent Eternal Existence as the *Inner-Soul* to the universes?

Is my mind to be doomed to such allurement still? Oh! Lord, is this the reward due to one who is *possessed* with *absolute reliance* on Thy Grace?‡

பன்முக கச்சமய நெறிப டைத்தவரு
　　மியாங்க ளேகடவு ளென்றிடும்
பாத கத்தவரும் வாத தர்க்கமிடு
　　படிற ருந்தலை வணங்கிடத்
தன்மு கத்திலுயிர் வரவ ழைக்குமெம
　　தரும னும்பகடு மேய்க்கியாய்த்
தனியி ருப்பவட நீழ லூடுவளர்
　　சனக னாதிமுனி வோர்கடம்

* Vide 129th verse with notes.

† This is 23rd story in the Gnana Vasishta.

‡ The saint in verse 130 and similar verses simply expresses his anxieties to the Supreme at the same time alive to the stupendous evils of maya and the effects of his own karma.

சொன்ம யக்கமது தீர வவகைகொடு
மோன ஞானம துணர்த்தியே
சுத்த நித்தவரு ளியல்ப தாசவுள
சோம சேகர கிர்பாளுவாய்த்
தென் முகத்தின்முக மாயி ருந்தகொலு
வெம்மு கத்தினும்வ ணங்குவேன்
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. (௧௩௧)

131. O Chithananda Siva of all gracious lîlâ! O The Pure Unknowable Parabrahmam! Glory be to Thy pure everlasting grace, O The wearer of the cool moon on Thy Braid! I do always adore Thy manifestation as Holy Dakshina-Murty under the sacred banyan tree in the North in order to symbolize by Thy Chinmudra the blessed Mauna-Gnana to the Great sages *Sanaka* &c, which unveiled at once the real meaning of the *sacred word*.* Ah! admirable were its results! The god of death, *Yama*, withdrew from his cruel work and confined himself to his buffalo. All alien religionists humbled themselves down shame-faced: say, the unholy *Ahambrahmavadins*† calling themselves the *ninmala* God; or those quibbling bigots who indulge themselves in vain contraversies with jugglery of technical words.

ஆகாரபுவனம்

சிதம்பரரகசியம்.

ஆகார புவனமின்பா கார மாக
வங்ஙனே யொருமொழியா லகண்டா கார
யோகாநு பூதிபெற்ற வன்ப ராவிக்
குறுதுணையே யென்னளவு முகந்த நட்பே
வாகாரும் படிக்கிசைகின் கிணிவா யென்ன
மலர்ந்தமல ரிடைவாசம் வயங்கு மாபோல்
தேகாதி யுலகமெங்குங் கலந்து தானே
திகழனந்தா னந்தமயத் தெய்வக் குன்றே, (௧௩௨)

A'gâra-Bhuvanam (The manifested world)

The Secret of Chithambaram.

132. O Thou most devoted Friend of Thy lovers who are accomplished by the uttering of the Holy Syllable in universal Yoga and to whom therefore* this manifested world has become the universe of eternal bliss! O Thou Friend of even me!

O Rock of endless Bliss, Thou pervadest *the whole universe of body and souls* even as the sweet fragrance of the half-opened buds beautifully shaped like the tinkling bells.

அனந்தபத வுயிர்கடொறு முயிரா யென்று
மானந்த நிலையாகி யளவைக் கெட்டாத்
தனந்தனிச்சின் மாத்திரமாய்க் கீழ்மேல் காட்டாச்
சதசத்தா யருட் கோயிற் றழைத்த தேவே
இனம்பிரிந்த மானபோ னிடையாவண்ண
மின்பமுற வனபர்பக்க விருத்தி வைத்துக்
கனந்தருமா கனமேதண் ணருளிற் ருனே
கனிபலித்த வானந்தக் கட்டிப் பேறே. (௧௩௩)

133. O The animating Principle of all co-existent souls in all their different conditions of existence! O The Eternal Ananda! O The Absolute Intelligence beyond all methods of logic! O the limitless Satasat* with no Below nor Above! O God illumining the Glorious Temple of Grace! O The Supreme Honour, Thou hast chosen to exalt me and place me in the beatific region of Thy devotees, so that I might not bear the pain of a deer separated from its *kind*.

O Thou Fruit of Bliss supreme generated out of Thy own Grace!†

பேறனைத்து மனுவெனவே யுதறித் தள்ளப்
பேரின்ப மாகவந்த பெருக்கே பேசா
வீறனைத்து மிந்நெறிக்கே யென்ன வென்னை
மேவென்ற வரத்தேபாழ் வெய்ய மாயைக்
கூறனைத்துங் கடந்தவெல்லைச் சேட மாகிக்
குறைவறநின் றிடுநிறைவே குலவா நின்ற
ஆறனைத்தும் புகுங்கடல்போற் சமய கோடி
யத்தனையுந் தொடர்ந்துபுகு மாதி நட்பே

134. O Boundless Ananda of endless Beatitude that dost trifle away all the excellent gifts of this *sadhana* world!

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* It can be understood only by the initiated.

† It is by bhavana (Conception) that bhavanam is attained by the help of the Divine Arul. Therefore try and try over and over again to see the Lord of Love in all and all will become to you the Lord, the Brahm. See the wasp called 'Vetuvan' P. *c. f.* Notes to verse 95.

* The epithet 'Satasat' is generally applied to jivatmas or souls in this school. But the saint beautifully uses the term to devote the Paramàtma (Supreme Siva) also. A jivatma is from the stand point of its anubhava called 'satasat' (satasat); for, in the course of sâdana or evolution it is one with 'asat' (maya world) and in the *Sadhin* or *Advaita Sivasayujya Mukti* it becomes *one with* sat (God), Likewise the Supreme Paramatma may, from the stand point of droupava, be called 'Satasat' too; for, He is *one with* atma in its bhanda state *i. e.* one with 'asat' or ignorance though free from it and in His *Anugraha* He is *one with* a Jivan-Mukta (emancipated *atma*) in its (atmas) bright state of *Sivasayujya i. e.* one with each soul-asat though untainted by it.

† The Parâ-sakti though inseparable and indivisible from Parama Siva (Supreme Sat), Yet Parama Siva is said to be independent in nature and existence and power and the Parâ-sakti a dependent on Him (Vide 'Gouri-lîla Samanditha Moortham' in Siva-Parakramam.

O Providential Lord that dost, out of pure Grace, constrain Thy advanced Siva-yogins towards Thyself! O Blissful Omnipresence resting beyond the plane of *maya* which is replete with millions of illusory phenomena!

O The Ancient Resplendent Love* of Bliss wherein do merge the myriads of different creeds just like the rivers empty themselves into the Great Ocean!

ஆதியந்த மெனுமெழுவா யீறற் றோங்கி
யருமறையின் னமுங்காணா தாற்ற நாணா
பேதமதங் களுமலைய மலைபோல் வாதப்
பெற்றியரும் வாய்வாதப் பேய ராகச்
சாதகமோ னித்திலென்ன வடவா னீழல்
தண்ணருட்சந் திரமௌலி தடக்கைக் சேற்க
வேதகசின் மாத்திரமா யெம்ம னோர்க்கும்
வெளியாக வந்தவொன்றே விமல வாழ்வே.(௧௬௪)

O the *Ninmala one*, possessing the Divine Grace and wearing the cool moon as Thy Head ornament! Thou didst manifest Thy spiritual nature to Thy devotees under the banyan tree in the North and revealed to them Thy sacred symbol of *chinmudra* which changed and deified *their* human nature. This silent teaching of Thine disclosed to us at once the final Truth that the next step or Sadana to moksha consists in the harmonious state of **Thy Silent Meditation,** wherein alone Thou wilt be manifest and discernible to Thy devotees. And Thou wilt not show Thyself, O The Eternal Immutable Lord, either to the rare Vedas or to the *different* religions not two of which agree in *Thy worship* or to those obstinate contraversialists who simply contend against one another in words or indulge themselves in bare faced techincalities.

R. SHUNMUGAM MUDALIAR.

(*To be continued.*)

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* When love to all creatures increases, the love leaves the lover in the common platform where all creeds and all religions become truths and truths of various stages i.e. Dasa marga; or Saha marga; or Satputra marga—all which lead to the Highest Truth or Stage the *San-marga*. So the several religious schools or faiths are mere steps lower than the higher one and each lower step cannot be avoided just as much as *boy-hood* cannot have been avoided in attaining the old age. Thus every lower step is a necessity to reach the higher one and all the lower steps are indispensable to souls for getting at the Highest *Sanmarga* aforesaid, whereby alone the Parabrahmam can be reached.

PURRA-NAN-NURRU.

THE FOUR HUNDRED LYRICS.

BY G. U. POPE, M. A., D. D. BALLIOL COLL., OXFORD.

The Pandiyan, Nedum Ceriyan.

IN considering the kings and chieftains celebrated in ancient Tamil song the first place must be given to this great king and hero,—the Pandian Nedum Ceryian, whose praises are sung also in the 'ten Tamil Idylls.'* He is said to have gained a great victory in early life at a place called *Talai Alanganam*, where he defeated the Cera and Cora kings, and seven other of the minor majesties of the south. He is lauded by four minstrels in this collection; but the late lamented Sundaram Pillai Rai Bahadur, published articles in the Madras Christian College Magazine (March and August 1891), in which, with an abstract of the lengthy poems in this king's honour (found in Pattu-Pa'ttu), a summary of his history is given. Nothing could really illustrate the life and condition of ancient South India like a full and literal translation of all that has been sung in honour of this almost forgotten chief and warrior. It seems humiliating to record the fact that his name is found in no list of the Pandiyan rulers, and we are left to conjecture that it is but an epithet applied to him, while his real name has perished.' 'Ceriyan' means 'the Flourishing,' and is a title given to any of the Pandiyas, or Madura Kings; while 'Nedum" merely means 'tall' or 'great.' He is said to have been a great friend of poets, though nothing of his own has been preserved save one small but beautiful lyric. (72.) His generosity was greatly celebrated.

The following lyric is addressed to this king by a poet, of whom nothing is known except the two poems in this collection. The verses in a remarkable way illustrate the supreme importance to the people of South India of Irrigation Works, which the poet is most anxious to impress upon the youthful sovereign, who was more given, it may be, to the shedding of blood, than to the construction of works for the distribution of water to the fields of his subjects.

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* This is the famous Pattu-Pa'ttu, or ten songs. They are by different poets. In the paper on *Kabilar* an account of one of these is given: 'the highland song.'

The vast importance of irrigation has been recognised by all rulers of South India, though their constant wars have often prevented their doing efficiently what they knew should be done. This piece is in Tamil a really magnificent bit of sage advice, expressed in highly poetical and forcible terms. The whole land was then as now divided into 'the good land' (*Nanjey*), or the alluvial soil along the banks of rivers and in the deltas, which could always be irrigated, provided the necessary reservoirs and anicuts were provided; and 'the poor land' (*Punjey*), which was solely dependant on rain. Very extensive irrigation works were carried out by the ancient kings of South India, who had at their disposal large treasures and an immense amount of forced labour; but the works in the delta of the Godavari and in the districts through which the Kaviri and its tributaries flow, are unrivalled in any age of South Indian history. Wherever this is attended to, the Government will be successful in securing the happiness of the people, who will not be ungrateful to those that secure their temporal welfare. An old Indian almost grudges any expenditure on the part of the Government which does not aid in bringing out the wonderful resources of the land. The great remedy against famine is, and always has been, irrigation. Considered in this light, this old lyric possesses singular interest.

On the Necessity of Irrigation.

[P. P. 18.]

'Descendant of the Mighty Ones, who put beneath
their feet
The wide extended earth, girt by the roaring sea.
Ten times a hundred million years
Prolonged be thy mighty sway!
Thou art the victor king of the city rich,
Whose moat is filled with both small and great,
Whose mighty guarded wall to heaven uplifts itself!
Dost Thou desire the wealth of all this world
And of the worlds beyond:
Or wish to overcome all Kings
And hold them 'neath Thy sway;
Or seek for glory and good renown?
Then Mighty Ruler, listen to my song,
Who give to frames of men the food
They need, these give them life;—
For food sustains man's mortal frame.
But food is earth with water blent:
So those who join the water to the earth
Build up the body, and supply its life.
Men in less happy lands sow seed, and watch to skies
for rain,
but this can ne'er supply the wants of kingdom and
of king.
Therefore, O Ceriyan, great in war, despise this not;
Increase the reservoirs for water made
Who bind the water, and supply to fields
Their measured flow, these bind
The earth to them. The fame of others passes swift
away.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, DECEMBER 1899.

SAINT APPAR.

II

The spot at which our saint landed after escaping the perils of the sea is called still to this day கரையேறவிட்டான்குப்பம், "The village of landing." And it is a remarkable fact how many of the incidents in the lives of our saints have left their mark on the very geography of South India; in addition to the fact there are local celebrations in almost every shrine where these incidents have taken place. And we offer this fact to those who would deny the antiquity of these saints and their influence on the land and the people. We will refer to more such facts as we proceed.

On landing he was met by a most joyous and enthusiastic crowd of devotees and taken to the shrine of Tirupadiripuliyur (New Town, Cuddalore) where he lovingly addressed the Unseen Helper in the following words.

ஈன்றாளு மாயெனக் கெந்தையுமாயுடன் றோன்றினனாய்
மூன்றா யுலகம்படைத் துகந்தான் மனத்துள்ளிருக்க
வேன்றா னிமையவர்க் கன்பன் திருப்பாதிரிப்புலியூர்த்
தோன்றாத் துணையா யிருந்தனன் தன்னடியோங்களுக்கே.

He our Mother, and Father, He our brother and sister
He, The creator of the three Worlds, if we can
remember in our heart,
The Beloved of the Gods and the Dweller of the
Flower City.
Will be the Unseen Helper of all.

திருந்தா வமணர்தந் நெறிப்பட்டுத் திகைத்துமுத்தி
தருந்தா ளிணைக்கே சரணம்புகுந்தேன் வரையெடுத்த
பொருந்தா வரக்கனுடல் நெரித்தாய் பாதிரிப்புலியூர்
இருந்தா யடியே னினிப்பிறவாமை வந்தேன்றுகொள்ளே.

Troubled by the evil ways of the bigoted Jains
I reach Thy Feet, the Source of all Salvation
Thou didst smash the body of the evil Rakshasa who
shook the Rock
Save me, Thou Dweller on the Flowery City from
future birth.

This last stanza by the way among others clearly refers to the fact of his having been a Jain once, and having come back to the fold of Hinduism again. From this place he went to Tiruvadigai, where the people gave him a most magnificent reception, and visiting the God of that place, he expressed in the Hymn that he sang there what every one who has gone through the same sad experience, must have felt.

வெறிவிரவு கூவிளநற் றொங்கலானை வீரட்டத்தானை
வெள் ளேற்றினானைப்
பொறியரவி னானைப்புள் ளூர்தியானைப் பொன்னிறத்தி
னானைப் புகழ்தக்கானை
யறிதற் கரியசீ ரம்மான்தன்னை யதியரையமங்கை
யமர்ந்தான் தன்னை
எறிகெடி லத்தானை யிறைவன்றன்னை யேழையேனான்
பண்டிகழ்ந்த வாறே.

He asks indeed how he, poor self, ignorant of his own bondage and the cause thereof, could have forgotten the God of Gods, The Golden One, The imperceptible, and the Glorious and Infinite Being, and should have spoken ill of Him too.

The tortures he inflicted on our saint and the miraculous escape he had from them all, and his far spreading fame soon created a revulsion in the King's feeling towards him, and he also reverted to Hinduism and visited our saint at the very place. As a reparation for his past misdeeds, he built a new shrine called குணதரவீச்சுரம், Gunathara Vîchchuram, out of the materials of the demolished monasteries at Pataliputra.

And Saint Appar from that time afterwards till his final release from this mortal coil, commenced his preparations from shrine to shrine meeting devotees everywhere and confirming them in the faith, and enacting sundry miracles, but above all uttering things, and leading a life of extreme simplicity and purity which must have won for him more hearts than all his miracles.

At *Tirutunganai madam*, he prayed to God that he may be marked with the trident as a symbol of his having been saved. He was soon attracted to the Great Temple, Chidambaram and he visited it again and again in his wanderings. And our sacred historian is

himself in raptures in describing his first visit, and the rhythm of the verses is that of a triumphal march His slight touches at painting the scenery that met our saint's eyes as he neared Chidambaram are excellent. And who is not affected even to-day as one sits in a railway train, and nears the place, and the group of some of the most magnificent Towers rising out of a dense shade of Palm grove with the green emerald of Paddy fields circling all round, the effect is really wonderful to behold on a mind attuned to the beauty of nature.

And his first verse in the hyum addressed to God Natarajah strikes the Keynote of the mystery of this Temple itself.

பத்தனாய்ப் பாடமாட்டேன் பரமனே பரமயோகி
எத்தினாற் பத்தசெய்கேன் என்னைநீ யிகழவேண்டாம்
முத்தனே முதலவாதில்லை யம்பலத் தாடுகின்ற
அத்தாவுன் னுடல்காண்பா அடியனேன் வந்தவாறே.

As ignorant people think, He is not the saguna Brahm but the supreme Being (Para) Himself. At the same time, He offers Himself in the Supreme form of the Yogi of Yogis (Paramayogi), for the love, contemplation and worship of his devoted Bhaktas, and when loved in this Form, He gives freedom to them as He is Eternally Free God (Mukta); and all this because He is our truly Heavenly father (Atta). That love is the root and basis of all upasana and contemplation in Chariya, Kriya and Yoga and Gnana is also well set forth here; and unless love inflates him, even the Yogi with all his powers will be merely as sounding brass or tinkling cymbal and the austerest ascetic who gives his body to be burned, cannot hope to reach His Feet if not possessed of this essential requisite.

* "என்பே விறகா இறைச்சி யறுத்திட்டு
பொன்போற் கனலிற் பொறிய வறுப்பினும்,
அன்போ டுருகி யகங் குழைவார்க்கின்றி
யென்போன மணியினை யெய்த வொண்ணாதே."

(Tirumantra).

Our own saint says elsewhere.

"அன்பனே அரனே என் றாற்றுவார்க்
கின்ப னாகும் எரும்பியூ ரீசனே."
"நெக்கு நெக்கு நினைபவர் நெஞ்சுளே
புக்குநிற்கும் பொனனார் சடைப் புண்ணியன்."

வேத மோதிலென் சாத்திரங் கேட்கிலென்
நீதி னூல்பல நித்தல் பயிற்றிலென்
ஓதி யங்கமோரா று முணரிலென்
ஈசனை யுள்குவார்க் கன்றி யில்லையே.

மறறு நற்றவஞ் செய்து வருந்திலென்
பொற்றை யுற்றெடுத்தானுடல் புக்கிறச்
குற்ற நற்குரையார் கழற் சேவடி
பற்றிலாத வர்க்குப பயனில்லையெ.

சாத்திரம் பலபேசுஞ் சழக்கர்காள்
கோத்திரமுங் குலமுங் கொண்டென் செய்வீர்
பாத்திரஞ் சிவமென்று பணிதிரேல்
மாதிரைக் குளருளு மாற்பேறரே.

Possessed of this one qualification, everything else is attainable, and however poor in everything else, God will not reject him. Symbolism of God in this Temple of Temples is as the Supreme Yogi, the Friend and Equal of the Freed, and every one can become even as himself, God-like, when they try to imitate Him in His Love, in Soham Bavana. And so it was that the Lord Himself declared that He is one of the Three thousand Brahmans (knowers of Brahm) of Tillai. And we have elsewhere said how the temple itself represents the Human heart, the Hrid Pundarika, and Guha and Dahara Pundarika of the Upanishads, in which the Yogis worship Him. And our Saint follows with the verse.

பனைக்கை மும்மத வேழ முரித்தவன்
நினைப்பவர் மனம் கோயிலாக் கொண்டவன்
அனைத்தும் வேடமாம் அம்பலக் கூத்தனை
தினைத்தனைப் பொழுதும் மறந்துய்வனோ.

"The thrice-mad elephant, was by him torn up
The loving heart He ever dwells in.
Him the Dancer whose Form is this all
Will I ever forget and hope for grace."

The thrice mad elephant is the three mala covering the human monad, and which we can only hope to subjugate when we seek the grace of God. Once His Light enters our heart, no darkness can remain there. Though the Light is ever present, we try our best to shut out all the avenues, and what we perceive is what creeps through little chinks and crevices. Oh how we shall be transformed when we allow the full Blaze of the Loving Father to shine on us.!

As he went round and round the Temple, with his hoe, removing the weeds and brambles, that grew on the path, making it smoother and easier for us to

* Even though with bones for fireword, the flesh is torn to lines and burnt like gold in fire, except to those who internally melt themselves into Love, God is not accessible.

tread it and follow, his heart overflowed with love and joy and in this ecstasy of delight, he poured forth many a song and verse in praise of His Maker.

அன்னம் பாலிக்கும் தில்லைச் சிற்றம்பலம்
பொன்னம் பாலிக்கு மென்னுமிப் பூமிசை
யென்னன் பாலிக்கு மாறுகொண்டின புற
வின்னம் பாலிக்கு மோவிப்பிறவியே.

அல்லல் என்செய்யும் அருவினை யென்செய்யும்
தொல்லை வல்வினைத் தொண்டந்தான் என்செய்யும்
தில்லை மாநகர்ச் சிற்றம்பலவனார்க்கு
கெல்லையில்லதோ ரடிமைபூண்டேனுக்கே.

" நீதியை நிறைவை மறைநான்குடன்
ஓதியை யொருவர்க்கு மறிவொணுச்
சோதியைச் சுடர்ச்செம்பொன்னினம்பலத்
தாதியையடியேன் மறந்துய்வனோ.

Here did he utter forth that famous திருத்தாண்டகம், Danka Sloka which very few do not know.

அரியானை யந்தணர்தஞ் சிந்தையானை யருமறையி
னகத்தானை யணுவையார்க்குந்
தெரியாத தத்துவனைத் தேனைப்பாலைத் திகழொளியைத்
தேவர்கடங் கோனைமற்றைக்
கரியானை நான்முகனைக் கனலைச்சாற்றைக் கனைகடலைக்
குலவரையைக் கலந்துநின்ற
பெரியானை பெரும்பற்றப் புலியூரானைப் பேசாத
நாளெல்லாம பிறவாநாளே.

We now approach a most affecting reminiscence in his life, namely, his relationship with his younger contemporary, that gifted *Child* and *Son* of God, Gnana Sambantha. Who could measure his greatness if this *Child's personality* touched the heart of such a devoted saint and veteran as St. Appar, and if the latter in his relations with him behaved even as his humblest slave, to the extent of carrying his Palanquin on his precious shoulders? How did Gnana Sambantha reciprocate this feeling? He embraced him, and called him 'Father.' Can a more tender name be thought of and can anything be sweeter than this picture of the Veteran old saint being called by this youthful Prodigy 'father'? And it should be remembered what the caste of St. Appar and saint Sambantha respectively was. How well people understood this intimate relation which subsisted between these two is evident by the fact that elder Saint has been known to posterity by the very name by which hewas called by Saint Gnana Sambantha. The name given to him by Ishwara himself was King of speech, Vakìsa or Navukkarasu, but "Appar" meaning 'Father', is the name by which he is more popularly known and which we have adopted also for this article Both of them dwelt together for some time in Sri kari, in a bliss of love and light and afterwards they visited several shrines on the banks of the Kaveri in company; and at the famous Tiruvavaduthurai, he composed the following Hymn.

நம்பனை நால்வேதங் கரைகண்டானை ஞானப்பெருங் கடலை
நன்மை தன்னைக்
கம்பனைக் கல்லா லிருந்தான் றன்னைச் சற்பகமாய டியார்கட்
கருள் செய்வானைச்
செம்பொன்னைப் பவளத்தைத் திரளுமுத்தைத் திங்களை ஞா
யிற்றைத்தீயை நீரை
யம்பொன்னை யாவடுதண் டுறையுண் மேயவர னடியே யடி
நாயேன டைந்துய்ந் தேனே.

He separated from the loving *Child*, and passing through various shrines, he reached Nallur where God granted his prayer by placing His twin Feet on the saint, which fact he records in the following verse.

நினைந்துருகு மடியாரை நையவைத்தார் நில்லாமே
தீவினைக ணீங்கவைத்தார்
சினந்துருகு களிற்றுரிவைப் போர்வைவைத்தார் செழுமதியின்
றளிர்வைத்தார் சிறந்துவானோ
ரினந்துருமி மணிமகுடத் தேறத்துற்ற வினமலர்கள்
போதவிழ்ந்து மதுவாய்ப்பில்கி
நனைந்தனைய திருவடியென் றலைமேல்வைத்தார் நல்லூரெம்
பெருமானார் நல்லவாறே.

The Foot (The moving Mahat Padam of Muudaka Upanishad) signifies the Divine Grace or Arul Sakti, and the Placing of the Foot on the initiate is the Highest of initiation in Saivaism, and this initiation Lord Krishna received at the Feet of Maharishi Upamanyu Bagavan (vide Mahabharat Anucusana Parva p. 86)

Passing through other shrines, he reached Tingalur where a surprise met our saint. He saw tanks, and wells, hostels and water pandals all named Vakisa and seeking for an explanation he entered the house of the author of these charities, a renowned Brahman named *Appúdhi*. He was received there most lovingly, and a rich repast was prepared for him. When everything else was ready, the parents sent out one of their boys to fetch plantain leaf from their back garden. The boy as he cut the leaf was bitten by a venomous snake but the boy never paused, never cried but ran as fast as he can and handing the leaf to his mother fell at her feet and died. The parents were deeply

concerned, but they were more concerned that our revered saint would not dine and so concealed the fact of the death and invited our saint to the repast. Our Appar however divined their concern and taking the dead boy to the Divine Presence, he composed his hymn commencing with. (194).

ஒன்றுகொலா மவர்சிந்தை யுயர்வரை
யொன்றுகொலா முயரும் மதிசூடுவ
ரொன்றுகொலா மிடுவெண்டலை கையது
வொன்றுகொலா மவரூர்வது தானே.

And when he finished with

பத்துகொலா மவர்பாம்பின் கண்பாம்பின்பல்
பத்துகொலா மெயிறுந் நெரிந்துக்கன்
பத்துகொலா மவர்காயப் பட்டான்றலை
பத்துகொலா மடியார் செய்கைதானே.

the boy woke up as though he was asleep, all of them returned home to finish their dinner, praising the great mercy of God that was vouchsafed to them. At Tirupuranam, he composed a most beautiful Hymn, which is a favourite with Devaram chanters, in which he celebrates the name of his loved friend and devotee Appudi. (p. 195).

சொன்மாலை பயில்கின்ற குயிலினங்காள் சொல்லீரே
பன்மாலை வரிவண்டு பண்மிழற்றும் பழனத்தான்
முன்மாலை நகுதிங்கள் முகிழ்விளங்கு முடிச்சென்னிப்
பொன்மாலை மார்பனென் புதுநல முண்டிகழ்வானே.

வஞ்சித்தென் வளைகவர்ந்தான் வாரானே யாயிடினும்
பஞ்சிக்கார் சிறகன்னம் பரந்தார்க்கும் பழனத்தா
னஞ்சிப்போய்க் கலிமெலிய வழலோம்பு மப்பூதி
குஞ்சிப் பூவாய்நின்ற சேவடியாய் கோடியையே.

From thence, he passed through Nallur again and reaching the banks of the Cauvery, he decided to go to Tiruvarur, another of the most famous shrines in Tanjore District famous on account of its connection with the great *Manu Niti kanda Chola*,* and famous also on account of an another great saint Sundarar whose favourite resort it was. Here his fame preceded him, and he was welcomed and most joyously received by the devotees there and he celebrates them in the following hymn, inculcating at the same time, the importance of humility, and subservient service rendered to Bhaktas.

குலம்பலம்பாவரு குண்டர்முன்னே நமக்குண்டுகொல்லோ
வலம்பலம்பாவரு தன்புனலாரூரவிர் சடையான்
சிலம்பலம்பாவரு சேவடியான் திருமூலத்தானம் [மே.
புலம்பலம்பாவரு தொண்டர்க்குத் தொண்டராம் புண்ணிய

He stayed here forsometime and composed several of his hymns, a few selections from which we offer here.

கற்றவர்க ளுண்ணும் கனியே போற்றி
சுழலடைந்தார் செல்லுங் கதியே போற்றி
யற்றவர்கட் காரமுத மானாய் போற்றி
யல்லலறுத் தடியேனை யாண்டாய் போற்றி
மற்றொருவ ரொப்பிலா மைந்தா போற்றி
வானவர்கள் போற்று மருந்தே போற்றி
செற்றவர்தம் புரமெரித்த சிவனே போற்றி
திருமூலத் தானனே போற்றி போற்றி.

பாடிளம் பூதத்தினானும் பவளச்செவ்வாய் வண்ணத்தானுங்
கோடிள மென்முலையாளைக் கூடிய கோலத்தினானு
மோடிள வெண்பிறையானு மொளிதிகழ் சூலத்தினானு
மாடிளம் பாம்பசைத்தானு மாரூரமர்ந்த வம்மானே.

In the Hymn of Proverbs composed at this place also, he illustrates the richness of the Tamil language in containing so many proverbs to illustrate the same subject. For want of space we can give only one of the verses and give all the proverbs separately.

மெய்யெலாம் வெண்ணீறு சண்ணித்த மேனியான் றாடொ
ழாதே
உய்யலாமென்றெண்ணி யுறிதூக்கி யுழிதந்தேனுள்ளம்விட்டுக்
கொய்யுலா மலர்ச்சோலைக் குயில்கூவ மயிலாலு மாரூரைக்
கையினாற் றொழாதொழிந்து கனியிருக்கக் காய்கவர்ந்த கள்வ
னேனே.

To refuse God is "to eat the rawfruit when the ripe fruit was available," and "to leave the hare and follow the crow," and "to purchase sin, when virtue was for sale," "to seek to make a doll of rose water," "to enter a fruitless quarrel," "to milk a dry cow in the dark," "to seek to warm oneself by the firefly," "to beg in a deserted Village," "to reject tapas, and seek Sin," and to bite an iron rod instead of Sugarcane."

"A TAMIL PHILOLOGY"

Part II.

It was necessary for us in the first article to speak somewhat at length on the nature of the words instanced as *tadbhavas* by Prof. Seshagiri Sastri, on account of the wide-spread prejudice on the part of Aryan scholars in favour of our Professor's theory.

* We heard from Mr. Parnatalla of Candy that there is an old saivite shrine thereabouts connected with this very Chola and his son Veedi vitankan.

As it is not possible within the short compass of an article to notice in detail each portion of his work on Tamil Philology, we shall confine ourselves to an examination of such portions of it as need urgent comment.

Our Professor's classification of cerebrals and the rules he lays down for their combination are, we venture to say, incorrect. He classifies. *ḍ* (ட), *ṇ* (ண), *ḷ* (ள), **r** (ற), ṛ (ழ), r (ர) as cerebrals and *t* (த), *n* (ந), *l* (ல, **n** (ன), as dentals, and lays down the rule that, except in the case of r, the dentals following cerebrals become cerebrals themselves. (vide the 3 rules given under para 33 pp. 8-9). According to him, therefore, *vâr-n-tân* (வாழ்ந் + தான்) should become *vâṇḍâṇ* (வாண்டான்) and *maṇ* + *lôgam* (மண் + லோகம்) *maṇṇogam* (மண்ணோகம்) etc., which, we know for a matter of fact, is not the case. So before these rules can be adopted, we fear, it would be necessary to introduce some radical changes in the nature of the Tamil language itself.

One of the examples taken by the author to illustrate the application of his rules is the word *vâṇâḷ*; but this word is an elision of *vâr* + *ṇaḷ* (வாழ்+நாள்) and not a compound formed by the operation of the laws of word-combination spoken of by the author. And in philology, no less than in other subjects, exceptions cannot be regarded as the rule. But our Professor might perhaps think that the combination of *tigar* + *tasa* + *karam* (திகழ் + தச + கரம்) into *tigadasakkaram* (திகடசக்கரம்) by the eminent poet Katchiyappa-Muni is in his favour. But every Tamil scholar knows that was done for the purpose of rhyme, not to illustrate the rule in Vîrasôriyam.* Now, the famous Grammarian Puttira-Mittiran, the author of Vîrasóriyam, clearly made a mistake in this respect; (see Viras. Santi. stanza 18.) for, according to that rule *Tamiṛ* + *nâdu* (தமிழ் + நாடு) should become *Taminádu* (தமிணாடு) and *Tamir* + *têyam* (தமிழ்தேயம்) etc. But, this is not the use, nor has it been adopted by any other Grammarian.

With regard to the classification itself, it will be seen that the author has merely followed the traditionary practice of the old Grammarians, whose dicta we cannot always expect to be correct, and has not made, as stated above, any attempt at a classification at once rational and scientific. First, we take objection to the inclusion of *l* (ல) in the class of dentals for the following reasons (1) It is not necessary to produce this Tamil sound by means of the teeth, it is conveniently and correctly pronounced by the tongue touching the fore part of the palate. Let the words *allal, illai,* for instance, be pronounced and tested. The sound *l* is nearly akin to the lingual, rather the cerebral *r*, and originates more or less from the same part of the mouth, as the latter; and they are mosty substituted the one for the other. E. g. *Pûlu*, (Tam.), a proper name, = *Pûru* (Sans.); *râja* (Sans.), "king," = *lája* (Pali); *pál* (Tam.), "portion," = *pars* (Lat.); nîlu (Tel.), "water," = *nîr* (Tam.); *çîlai* (Tam), "cloth," = *çira* (Tel.) (2) The letter *l* undergoes all those changes and modifications indicated by the rules for word-combination to which the letter *ḷ* (ள) is subject. It is but natural and reasonable, therefore, that *l* should be classed along with the cerebrals *ḷ* and (the above said) *r*. (3) Moreover, *l* is one of the trills (அணர் எழுத்து) which belong to the cerebral class; the others being *ḷ ṛ* and *r* and the interchange of these four letters is not also unfrequent in the Tamilian tongues. (4) Besides, a comparative study of the Tamil and English alphabets itself will show that the Tamil *l* may be considered as the English *l*, a cerebral or lingual.

It is rather sad to see that our Professor far from raising Tamil grammar to a scientific status, as he had announced in the preface to his work, has after all followed the old grammarians in ranking *l* under dentals and what is worse, has even confounded the cerebral **n** (ண) which is peculiar to Tamil with the dental *n* (ந). It is quite true that the Sanskrit language is destitute of the sound of the cerebral **n** (ண) as well as of **r** (ற) another cerebral. When that Aryan tongue borrowed the cerebral sounds form the Tamilian tongue, some sounds were borrowed in full, and some were substituted by lingual or dental sounds. Thus the cerebrals

* There is a popular, but unfounded, story that when the word-combination of Katchyappa Muni in his Kanda Purana was objected by a learned assembly, the God Subramania, whose exploits he celebrates in his poem, appeared before it in disguise, carrying the book Vîrasóriyam under his arm, and quoted a Sutram of it, which was in support of our Muni's word—combination of *tigadasakkaram.* Then the objecting parties were silenced and the passage of the text was passed. But, we beg leave to doubt whether Vírasôriyam was anterior to Kandapurana of Katchiapp Muni—the great production of the 8th centuary. The story, we believe, originated in the night preachings of Puranic Expounders

l (ள) and r (ழ) are replaced by the lingual l and r or sh respectively, the cerebral **r** by the lingual r and the cerebral **n** by the dental n. The old Sanskrit possessed a cerebral l, not found in modern Sanskrit. and we see a separate character in the Grandha alphabet to denote the cerebral l as distinguished from the lingual l. It is not necessary to our purpose to state here, that, as for the written language, the Grandha alphabet of South-India is older than the Dêvanâgiri characters of North-India.

It is our Professor's opinion, we suppose, that as there is no difference in sound between the cerebral **n** (ண) and the dental n (ந) in Sanskrit, the same also ought to hold in Tamil, and that the two letters **n** (ண) and n (ந) in Tamil, represent the same sound as the two s letters in Greek; but in Tamilian languages the cerebral **n** (ண) is quite distinct from the dental n (ந) as they have each a different character. Malayalam, not the "oldest off-shoot" of Tamil as Dr. Gundert thinks, but the old Tamil, and a faithful preserver of many of its oldest forms, has not, it is true, a separate character to represent the sound of the cerebral **n** (ன); but we know it has not lost its cerebral sound in spoken language. On the contrary, every cerebral sound is pronounced more fully and clearly in Malayalam country than in any other part of Tamil land. In written language, however, the same letter is used to represent the sounds dental and cerebral as the English t, d, n, which are pronounced as dentals in some cases and as cerebrals in other cases; compare, for instance, the sounds of *tongue, den, son; and mart, Guard, barn.*

There can be no two opinions respecting the classification of **n** which, as stated above, is peculiar to Tamilian tongues, as a cerbral, and it is so admitted by all the Tamil Grammarians. This cerebral **n** (ன) is probably derived from the same source, whatever the source may be, from which the cerebral **r** has proceeded. "Strictly speaking, therefore" as Rev. John Lazarus, says, "there is not a single redundant charector in Tamil alphabet."

Therefore, l (ல) and **n** (ன) should be classed along with the other six cerebrals which our Professor mentions, viz. d, n, **r**, l, r, r. Thus, there are no fewer than eight letters standing for as many sounds in the cerebral class, divided into groups of three, according to the part played by the tongue and the palate in the articulation of those sounds. The order of their classification and division is as follows:—

(1) d (ட), n (ண), l (ள);
(2) **r** (ற) **n** (ன) l (ல);
(3) r (ர) r (ழ).

The only dentals in Tamil are the two letters t (த) and n (ந). Now, the rule in word-combination is (1), the dentals following the cerebrals, except the cerebral-trills r (ர) and r (ழ), become cerebrals; (2), the last letters of the two first groups given above viz. l (ள) and l (ல) which are also trills, transform themselves before the dental t (த) into one of the preceding letters, and before the dental n (ந) into the second letters, according to the group that they belong to. As :—

(a) 1. kêl + tân = kêd + tân = kêd + dân, "he heard;"
mîl + tân = mîn + tân = mîndân "he returned;"
2. kal + tân = ka**r** + tan = ka**rr**an "he learned;"
nil + tân = ni**n** + tan = ni**nr**an, "he stood;"

(b) 1. mul + nilam = mun + nilam = munnilam, "thorn-ground;"
2. pul + nilam = pu**n** + nilam = pu**nn**ilam "grass-ground;"

Thus, the affinity between these letters, the law of their sounds and their mutual permutation confirm the accuracy of our statement as to the classification of cerebrals and dentals. While at the same time, they prove beyond the shadow of a doubt, as will have been remarked, that the classification of the said cerebrals and dentals, and the rules laid down for their combination by our Professor in his Philology need correction.

To proceed now to the section which treats of verbal roots, Prof. Seshragiri Sastri divides the roots into two classes; viz. primitive and derivative. Most of the roots which he considers as primitive are not really so. Words like *adai* (அடை), *madi* (மடி) &c. are quoted as examples of primitive roots and *adangu* (அடங்கு), *madangu* (மடங்கு) &c. as proceeding from them. Now it is an accepted theory of all philologists that the root should bodily enter into the composition

of the words that it helps to form, without being capable of further division. But if we analyse *adai*, *madi* &c. we will find that each is further traceable to other roots respectively. from which same source also the words *adangu*, *madangu* &c. are derived. We append here the cognate words which are of the same origin as *adai* and *adangu*, and by their analyses, we will show clearly from what primitive root these cognate words proceed :—

adu (அடு), draw near to, approach,
adai (அடை), attain to, be enclosed in,
adi (அடி), beat, drive in,
adar (அடர்), grow thick, thicken,
adangu (அடங்கு), be enclosed, go under,
adukku (அடுக்கு), pack, pile up,
adavi (அடவி), jungle, thickened by trees,
adagu (அடகு), pawn, pledge,
adam (அடம்), obstinacy, pertinacity.

These words exhibit a common root *ad* (அட்) and a common meaning "joining." Compare with this Tamil root *ad*, the Latin *add-o* "to join," the English *add*, and the Vedic Sanskrit *ad*, "to pervade".

The roots of a language are like the roots of the tree with its stem and branches. As Mr. G. M. Cobban Says: "Analysis cannot stop at what we call roots, it must go on to letters, individual letters." Now compare the following words with the root *ad* (அட்) :—

adu (அடு), to draw near ;
idu (இடு), to put ;
udu (உடு), to dress ;
edu (எடு), to take ;
odu (ஒடு), to touch ; [ஒடு was subsequently changed into தொடு ; ஒட்டு, "to adhere" is the causative of ஒடு].

We find here that there is a unity of thought in all these words and consequently it is clear that the generalisation of the meaning of these words is centred in the individual letter ட் d) and the initial vowels only modify the meaning. As Prof. A. H. Sayce says, "A primitive root, therefore, is the simplest element of sound and meaning which can be extracted from a group of words; it constitutes their characteristic mark and sign of relationship, and indicate where the line of division must be drawn between them and other unallied words." (Sayce, Introd. to the science of Lang, Vol II, p. 18.)

Dr. Caldwell, we think, is quite right in stating that the Tamilian roots are originally monosyllabic. And these roots of the Tamilian tongues arrange themselves in two classes, One class ending in a vowel such as *â*, "to become," *vâ*, "to come" *pó*, "to go ; or, ending in a consonant as *ad*, "to join," *mad*, "to fold," *ar*, "to cut," *vir*, "to expand" *sel* "to go" *sol*, "to tell," &c. The other class is formed by adding to these monosyllabic roots either formative particles, or particles of specialisation or helps to enunciation. In most of the monosyllabic roots ending in a consonant preceded by a short vowel, the euphonic *u* is added to the consonant for the purpose of helping the enunciation. The other auxiliary vowels *a*, *i*, *ai*, &c. are the formative particles or particles of specialisation of the secondary or tertiary verbal stem. And so *adu* and *madu* are the euphonised forms of *ad*, *mad*; these with *adi madi* &c. being the secondary and *adangu*, *madangu*, &c. the tertiary of the same. We add here one or two examples of determining the root by the elision of formative particles &c. In the words *nada*, "to walk," *nadu*, "to plant," "to walk" (Tel.), *nadai*, "walking," "entrance," "land of cultivation," if we reject the last vowels *a*, *u*, *ai* which are formative additions, we have the radical root *nad* "to walk' or "to plant (the foot)." In the words *tiri* "to wander." or "to whirl," *tirum* "to turn," *tirun* "to be amended", by rejecting the last particles, we arrive at the root *tir*, from which the derivation *têr*, "car," also originates.

Thus, Prof Seshagiri Sastri's treatment of roots is quite unscientific and is not in accordance with philological researches. He has not inquired deeply into the origin of verbal roots, but is quiet superficial, and therefore, his treatise on roots is more a work on etymology than on philology.

Even his researches on some compound roots are not correct. He says that *êma* (ஏமா) "to be joyful" *iruma* (இறுமா) "to be haughty," *alla* (அல்லா) "to be grieved," etc. are formed from *emam* (ஏமம்), *îrumai* (இருமை), *allal* (அல்லல்) etc. by the addition of the root *ka* (கா=காத்தல்) which means to protect, and the final stage is owing to elision. It is our humble opinion that these compounds are formed not by the addition of *ka* with *emam* etc. as our Professor states, but by the addition of the root *ya* meaning "to

bind" or "to join." The root *ya* is softened to *â* just as *yâr* (யார்) into *âr* and *yânai* into *ânai*; and this softening of *yâ* to *â* is verry common in Tamil. *Emam* and *â* are elided into *êmâ*. Now see, *êmam* (joy)+*yâ* (binding) become *êmâ*, lit, "binding with joy," i. e. to be joyful" &c. This accords well with the law of elision and with the meaning attached to it. In evidence of the accuracy of our supposition we can even show such compounds in the Indo-European family of languages. Words like the Latin *madeo,* and the Greek *mada-o* "to be wet" are considered by western scholars to be compounds of *mad-ya.* This suffix *ya* corresponds to the Tamil *ya,* "binding," rather than to the supposed Sanskrit root *ya,* "going." Western scholars who have derived the classical terms from *ya* "going" were unaware of the existence of a similar root in the Tamilian languages and have stopped short of the Sanskrit derivation. We feel it incumbent on us to amend the conclusion in the light of further research, since we find that *ya* "joining," not *ya* "going" is the source of all these different words.

Our Professor, with his usual prejudice, treats in this section, of some Tamil roots too, which are alike in form and sense to the Sanskrit ones, to be sanskrit derivatives, and cites as examples *para* (பற) "to fly" from Sanskrit *pat* "to fall," padi (படி) "to read" and *pâdu* (பாடு) "to sing" from Sanskrit *path* "to learn" &c. In this manner even the peculiar Tamil *nada* (நட) "walk" has its Sanskrit equivalent *nat* "to dance": *poru* (பொறு) "to bear," Sanskrit *bhri,* Latin *fero* and English *bear*: *tirum* (திரும்) "to turn," Greek *trep-o,* Latin *torno,* English *turn*; and the verbal noun *Pêru* (பேறு) "a thing obtained," Latin *frux.* Are we justified in regarding similarly all these words as borrowed from one language by another? If their existence in the Tamilian tongue could be accounted for only on the ground of borrowing, why should Sanskrit alone be looked upon as the fountain and source? Why, we ask, cannot Tamil have been the lender? Is it not a sounder conclusion that these words are not the result of mutual borrowing, but have been inherited by both these languages from one common parent? This is our opinion, which we request to remind our readers, we expressed in our first article where, we believe, we have refuted our Professor's theory as founded on insufficient data.

We have one thing more to add here on behalf of Tamil and its classical nature. Tamil, like Sanskrit in the Indo-European, and the Assyrian in the Semitic family, is one of the oldest and most highly polished languages of the world. It is even older than Sanskrit and has preserved its vocabulary pure from a very remote period. Rev. W. Taylor, the well known Dravidian Scholar declares of Tamil; "It is one of the most copious, refined, and polished languages spoken by men." Rev. P. Percivil, an accomplished Tamil Scholar remarks of Tamil thus:—"Perhaps, no language combines greater force with equal brevity; and it may be asserted that no human speech is more close and philosophic in its expressions as an exponent of the mind." Rev. Mr. Winslow says:—"It is not perhaps extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek, in both dialects, with its borrowed treasures more copious than the Latin. In its fullness and power it more resembles English and German than any other living languages." The unprejudiced evidence of these western scholars and our own humble knowledge compel us to regard Tamil, with that reverence with which classical scholars regard Sanskrit, Greek, and Latin, and to place this tongue on an equal rank with them.

It is true that the Tamilian family of languages is distinct from the Aryan; we venture to say, it is as distinct from the Turanian family. For, Doctor Caldwell's attempt to reduce this group to the Turanian or Scythian family, following the theory of Prof. Max muller, who reduced all the groups of languages to a "mystical triad," has become fruitless; as this attempt made in the infancy of linguistic science has long since been abandoned, as Prof. Sayce says, by the scientific Student. Though the Tamilan family of languages is distinct from the Aryan, its primitive relationship with the latter, however much, it might, at first sight, surprise some, may be easily traced out. But, we fear, we shall prolong the article to an undue length; and we mean showing this relationship in our "Ancient Tamilian Race"—a work which will soon be published.

Pandit, D. SAVARIROYAN.

(*To be continued.*)

THE WORD "ULAKU."

The article in the "Light of Truth" Vol. III. No. 2. on Tamil philology is very interesting and instructive. There can be no doubt as to the fact of Sanskrit and Tamil

having borrowed words from each other or from a common source. I feel however a slight difficulty in following the account given of the origin of "ulaku."

The termination "ku" in such words as கிழக்கு, திக்கு, புறகு &c. does not denote "place" but is the same as the dative affix "ku." If they happen to be occasionally used as nouns, (instead of adverbs which they properly are) such use may be accounted for by a comparison with the use of the English "to-day," "to-night" &c. which are used as nouns though they are adverbs in reality.

Take for instance the word ஆங்கு or யாங்கு. Here the "ku" has all the appearance of meaning a "place." However, when it occurs in a sentence, it invariably occurs as an adverb in all its various uses. In the Puram :—நின்றாங்கு (st. 35. b. 18) means "as it stood." In (st. 234. b. 4) யாங்கு means "how." In 245 it means "however."

Beside this "ku," there is another which occurs as an affix in the formation of derivatives, like பு, சு, கை. சி, தி and a host of others which have no definite meaning but serve to indicate some variation from the sense of the root-word.

If உலகு is Tamil, the "ku" must be the same as the "ku" in அடகு "pledge" added to the root of அடை, அடு, "to place."

அடைவு, குழைவு and உலைவு form one set of derivatives, while அடகு, குழகு and உலகு form another.

In கொசுகு, I suspect the "ku" to have been added to the Sanskrit ghosha, for the sake of euphony only.

If the termination "ku," in "ulaku" be taken as the word "ku" and not as the affix "ku," it will be necessary to prove that this word "ku" also is Tamil and not Sanskrit.

If we cannot prove it to be Tamil, we prove "ulaku" to be but a mongrel term of no literary importance.

In Sanskrit the word "ku" means not a "place" but the "Earth." As in சிறுவனை பயறு செங்நெற்சுடுகு.

The impermanence of everything on Earth may have readily impressed itself on a mind which invented such names as உயிர்மெய் and விண் மீன். But the impermanence of the Earth itself and the worlds above and below it could only occur to one that had already been tutored in the system of the universe known in India. The existence of such a system must necessarily presuppose the existence of a word for expressing that which we call "a world." This consideration, however, is not a serious objection. For the word "ulaku" is necessary in Tamil only in connection with the system of the universe: for common use நிலம் and மண் are quite enough to express the Earth. And it is curious to observe that நிலம் comes from the idea of "stability" an idea quite natural to start with.

Intimately connected with *nilam* is the word நிலையம் from which the Sanskrit *nilaya* has evidently been borrowed.

What Nachchinarkinyar says in his note on the first stanza of the Chintamani is too brief to found an argument on. There he refers to the 58th rule in கிளவியாக்கம் of சொல்லதிகாரம் His commentary on that rule has reference to Senavaraiyar's view, which is as follows :—

Ulakam has two original and proper meanings namely a "place" and "mankind." The latter meaning is not due to a figure of speech arising from the former. For Sanskrit books say that ulaham has those two seperate meanings.

Referring to this view of Senavaraiyar, Nachchinarkkinyar says thus :—"The (words) called kâlam, ulakam are not Sanskrit words, as the author would not take up Sanskrit words and lay down rules about them."

In saying that they are not Sanskrit words he means only that their usage in Sanskrit cannot form the subject or cause of the rule in the Tolkappiam. For we know they are masculine in Sanskrit, while the rule in the grammar is founded upon their neuter form and epicene signification.

He does not mean that they were borrowed by Sanskrit from Tamil. Nor can he possibly mean to say that Tolkappian never uses a Sanskrit word. If he mean that, does he also mean that the words தெய்வம், பூதம், பயம், நிமித்தம், பக்கம், உவமை, காமம், நாடகம், மாராயம், அரண் தேயம், மங்கலம், திரு, பார்ப்பார், பலி, ஆனந்தம், அமரர் சூதர், சிந்தை, பரத்தை, இரவு, அமுதம், அந்தம், அந்தரம், பாசன், சயந்தலை and a host of similar words which occur in the தொல்காப்பியம் are not of Sanskrit origin ? I dare say a good many of these words may be shown to have no Sanskrit origin. But a single word that is admitted to be of Sanskrit origin must be fatal to that position. But in his commentary on rules 5 and 6 of the எச்சவியல் of சொல்லதிகாரம் are found நிமித்தம், பக்கம், உவமை and உலோகம் in a list of words which he gives as words derived from Sanskrit.

In those Rules the author says that all Sanskrit words are admissible in Tamil if they can be spelt with Tamil letters exactly as they are in Sanskrit or with some adaptation to suit Tamil spelling.

It is plain therefore that Tolkappian lived after Tamil has received an admixture of Sanskrit words.

On the evidence of what is found in Nachinarkkinyar I am not disposed to place much reliance.

1. It has not been established that he is a reliable authority on history or philology.

2. Long passages are found among his writings which shown either that they are interpolations by copyists or that he forgot in one place what he wrote in another.

3. The age in which he lived has in no way been established. There is proof that he lived before 300 years ago, but how long before is merely a conjecture based on no argument or fact.

C. BRITO.

NOTES AND COMMENTS.

Motherhood of God.

"There are not a few signs which indicate a revival among western nations of a belief in the very ancient doctrine of the feminine element of the Deity. It will be remembered that Edwin Markham recently published a poem entitled "The Divine Mother", in connection with which he mentions the primitive belief of the Hebrews in the dual nature of the God-head in the image of whom the first man-woman was created. The feminine element, which, of course, has been recognised in almost all the great religions of the world, ancient and modern, is believed by some to have been existent in the earliest conception of the Christian trinity, in which the Holy Spirit represented the Divine Woman of the deific family. Those who accept this view find, in the high reverence paid to the Virgin throughout the greater part of Christendom in all ages, an indication that the religious instinct cannot permanently dispense with a feminine conception of the divine nature as an object of worship. * * * * * The Hindus have, from time immemorial, paid reverence and worship to the Divine Feminine. * * *—Literary Digest.

(From the New century.)

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The following cutting from the *City News* of September 16th appears in the last number of the *Theosophical Review* :—

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A new Discovery.

"The latest discovery reported in the realms of electricity is an instrument which will "enable the blind to see and the deaf to hear." Mr. Peter Stiens, a Russian scientist, is the inventor. He says:

"I do not claim and I do not attempt to 'restore' sight as restoration is usually understood. I give artificial sight, and it makes no difference whether the person was born without eyes, whether the eyes have wholly or partially been destroyed since birth, or how the sight has gone. My experiments have not completed. I have yet much to do, but the results are all that I have anticipated so far. Greater things will come. But the sight is already given. My apparatus will, as in the camera, focus the rays of light from the object to the brain, and sight is given, the objects being clearly seen, not inverted, but in their proper form. My apparatus constitutes a substitute for the lens. A representative of the London *Daily News* was effectually blindfolded, so that he was quite unable to see the matches and candles lighted before him, and communicated with the apparatus. "I felt," he said "a, slight sensation of an electrical current passing through my body. Then quickly the darkness passed away, a dull grey took its place, and was succeeded by a light, clear and bright. I saw fingers held up before me, and a disc that looked like a coin." The person wishing to talk to the deaf speaks to the apparatus, the vibrations are carried through to the person being spoken to, and thence by nerves to the resonating chamber. Asked what would happen if the auditory nerve were at fault, Mr. Stiens said another nerve would be educated, so to speak, to take its place. Moreover the complete apparatus is to be of so portable a character that it will be quite easy to carry it about and use it for the ordinary practical purposes of life."

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Thoughts from Thomas A' Kempis.

"All that is not of God shall perish.

"He that is in peace is not suspicious of any.

"The peculiar gift of the elect is grace or love.

"It is no small wisdom to keep silence in an evil time.

"Such as everyone is inwardly, so he judgeth outwardly.

"Private affection bereaves us easily of a right judgment.

"O that we had spent one day in this world thoroughly well!

Occasions do not make a man fail, but they show what he is.

Many secretly seek themselves in what they do, and know it not.

We are too much led by our passions, and too solicitious for transitory things.

He to whom the Eternal Word speaketh, is delivered from many an opinion.

By two ways man is lifted up from things earthly 'namely' by Simplicity and Purity. Whoso knoweth himself, is lowly in his own eyes, and delighteth not in the praises of men.

Let the love of pure truth draw thee to read. Enquie not who spoke this or that, but mark what is spoken.

Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest."

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Look Within.

The sun is the center of our solar system, and it is a good representation of the Spiritual Self that is meant when we say, "Look within." Clouds do not put out the sun, but they keep the earth from receiving all the benefit it might from it.

Thus it is in regard to the Spiritual Sun of Being. For the greater part of their lives people have generated cloudy thoughts, and these hide the Sun of Being from their spiritual sight. If after several efforts to dissipate them, the Sun of Being does not shine in upon their spirits, they give up, concluding that the interior Sun is all a myth. But their attainment of the Immortal State of Consciousness is dependent upon their beholding the Sun of Being, for it is the Source of Immortal Life, just as the natural sun is the source of physical life. Therefore, do not be discouraged if the life-long clouds are immediately dissipated, but keep on exercising the spiritual nature until they are all gone, and the Sun of Being shines forth in all its effulgent glory.—

(*World's Advance Thought.*)

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Contrast.

It is by contrasts or opposites that all forms are evolved. In the play between heat and cold, light and darkness, positive and negative, masculine and feminine, good and evil, all progress is evolved.

The ignorant fight and shun "evil" as if it were something to be hated, instead of transformed by the blending of the light with the darkness. If light shunned the darkness, the latter could never be transformed.

The perfect being, like the perfect picture, is a harmonious blending of the lights and shades, the transformation of the evil in man or woman by his or her complement.

Thus all is good, for all exists to ultimate good. Perfection would be impossible if the possitive spiritual force had not, for a season, its contrasting force to act upon and bring the chaos into harmony.

Evil is the crude marble block in the hands of the sculptor; out of it he produces his ideal of perfection. It is the crude material out of which wisdom fashions things of use and beauty. Without a contrasting element there could be no knowledge, no growth, no beauty, no harmony, no progress.—

(*The world's Advance thought*).

Spurious Epigraphy.

Dr. Fleet, C. I. E., read a paper at the congress of Orientalists entitled "Curiosities of Indian Epigraphy." He described the manner in which, by means of forged inscriptions false narrative and chronology had passed into Indian public history. Until recently the true nature of these forgeries had not been realised, but now, as the result of extended experience, it was not difficult to detect them. The inscriptions were usually in the nature of title-deeds concocted from the romotest ages to the present day to maintain claims to property, and reciting the dates and reigns of the Princes who granted them, and the pedigrees of the claimants. In these days these inscriptions would only be accepted if corroborated by records of undoubted authenticity. Dr. Fleet submitted a list of fifty-six records that had been proved to be spurious. Of these, four referred themselves preposterously to B. C. 3013, which others professed, more reasonably, to refer to various dates from A. D. 328 onwards. Mysore was spoken of especially as a hot-bed of these forgeries.

Our saints' calendar.

We publish elsewhere our saints' calendar for December and the next quarter. The least that we should expect our friends to do is to keep these days holy, by special readings in Devaram and Tiruvachakam, and Periapuran and by the feeding of at least 2 Bikshus.

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Tamil Philology.

Pandit D. Savariroyan is anxious to make known that he is not in the least dogmatic in whatever he writes. There can be no absolute proof in these matters. And the science of Philology deals with greater guess work than any other department of scientific investigation. He has taken some new lines of thought and he is conscious that they are new, and he is trying to work them out with the available materials in his hand, and to see whether they can give us a more consistent idea about the origin of languages and letters. At any rate, his effort will be laudable if he has succeeded in stimulating thoughts in the almost dead field of Tamil philology, and we will be only too glad to open our columns freely for the discussion of this subject in all its bearings. Pandit D. Savariroyan has however much more to say in his book on the History of Ancient Tamilian Race and having perused his manuscripts, we are in a position to say that they make a real advance in our knowledge of the subject, and it contains nothing derogatory to the importance, and antiquity of other peoples or other languages, but it is highly flattering to the Language and civilization of the Tamilians themselves. All that he craves is a patient hearing and a thoughtful discussion of his thesis. The Siddanti's motto is "that every thing old need not necessarily be true and that everything new need not necessarily be untrue."

Avatars.

The subject chosen by Mrs Besant for her morning discourses at the ensuing Adyar conference is "Avatars." We hold a unique place in Philosophy and Religion in denying that God (Siva. True Brahm) was ever born, or could ever be born, and incarnate on earth after being contained in the womb of the woman for a period of 10 months more or less and that He could ever die, and that his mortal body could undergo corruption. We could hold no Mahatma or Saint as a Mukta, even, who could leave his body behind him, allowing it to corrupt. Much less could God dies and leave his body to undergo corruption. We however, wait and see how Mrs. Besant will treat her subject and we have every hope that she will speak only good sense and truth.

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A Table of Tatwas.

Kasi Vasi S. Senthinadier has brought out his unique table of Tatwas at great cost and trouble. And it is invaluable to every student of Comparative Religion. The work is invaluable as it contains full references also. The price is very moderate. We hope to review it at greater length on a future occasion.

VISISHTADVAITISM.*

Your notes on my article under the above designation, published in the April number of your valuable Journal are conceived in a noble spirit. If we only continue like this, I have every hope that in the not very remote future we shall be able to show to the world what a vast treasury of spiritual lore is our Vedanta. As I wish to do some service to your readers out of love, I am sure you will welcome me into your pages again. Let me therefore discuss some more points of our Vedanta, which you as Advaitis equally claim as much as your, as we our, authority.

First of all I take you from your remark that "Advaita recognizes the necessity and utility of all systems of belief" to mean that you are not adverse to one of your own country's expositor of Vedanta viz: that of Sri Ramanuja, an exponent who proves to the world that the Vedanta teaches love to God, that it teaches the grace of Isvara, that it teaches devotion and meditation by which to commune with Parabrahm &c. If Ramanuja has helped mankind to see and to tread an easy and happy path towards reaching Parabrahm, a Path admired and respected by even those who are outside the following of Vedanta—I cannot believe that you who *belong* to Vedanta fail to see the beautiful findings of Ramanuja in its vast store. At least Sri Vivekananda Swami appears sometimes to have no such difficulty, judging from his references to Ramanuja in his utterences especially on the topic of Bhakti. First can you understand Ramanuja having shown to the world the richness of Vedanta, its capacities, its potentialities over and above what Advaitism would find in it? Then you would not have contended that Visishtadvaitam tortures Sruti texts or that its followers "cut themselves off from reason and from Sruti too"—Will you first grant that Vedanta contains not only the head philosophy but heart philosophy as well, the latter having been pointed out by Ramanuja, and admitted by such impartial Judges like Dr. George Thebaut, Jacob, Max Muller, &c., all foreigners? If you cannot see as much as they do, we can never cease fighting. Let me now reply to some of your remarks:—

You say: "while it was incumbent upon the other schools to torture the Sruti texts, to keep their heads high, the Advaita did not stand in need of such methods of procedure to preserve it natural supremacy." Please think calmly over what you have said. I pointed out to you in my last article that text-torturing was no part of Ramanuja's mission. His mission was to show the great harmony and consistency pervading all the Vedanta taken as a whole. As your very name Advaita betrays, it is to your interest, you must frankly admit, to torture all the Dvaita Srutis and even the Ghataka Srutis, but it is not so in the interests of Visishtadvaita. Visishtadvaita takes all the Srutis as authoritative and equally binding, and as such, does not commit itself to accepting some and eschewing others. *Advaita* Srutis are the very backbone of Visishtadvaitam inasmuch as those Srutis such as "*Tatvamasi*" &c. proclaim that there is but one God who is secondless, and that everything else is *of* Him, not *out* of Him; is *with* Him, not *without* him, is *in* Him, not *outside* Him; in fact everything is to Him as mode is to *substans* (Spinoza's term). *Visishtadvaita-advaita* has no purpose served by torturing any Sruti text, for its mission is reconciliation, not 'friction.' It sees clearly *Advaita* torturing all the *Dvaita* texts; and it sees what is worse that Advaita, while bound to accept them belonging as they also do to Revelational Authority, it immolates them on the altar of illusion, thus sitting in judgment over the Scriptures and forcing them to adapt themselves to foregone conclusions and preconceived dogma. If it is still maintained that the Visishtadvaita Philosophers '*bend the Advaita Srutis* to fit in their thought grooves', as reasonably should they be permitted to return the charge by pointing out that the defenders of Advaita not only *bend* but even *break* the Dvaita Srutis to suit *their* particular groove of thought. What Ramanuja says is: "Oh Dvaitis! don't fight. Oh Advaitis! don't quarrel. Come, let me point out to you the unity, soli-

* Vide Article "Visishtadvaitism" in the Awakened India p. 56, No. 33, April 1899.

darity and concord of the whole of the philosophy of the Vedanta."

As to your remark as to the impossibility of a "Compound Unity" which accordiug to you "is as absurd as a circular straight line" let me ask if the axiomatic truth that "a *number* of points make *a* line" "a *nmber* of lines make *a* superficies," '*a* man is made up of body and soul' '*a* thing is made up of substance and attribute' is an impossibility! (A circle too, by the bye, is an *infinite straight* line, say the mad Mathematicians!).

Also if it is true that $\frac{1}{2}+\frac{1}{4}+\frac{1}{8}+\frac{1}{16}+$ &c. to *infinity* is equal to 1, a compound unity is neither a logical impossibility nor a metaphysical nebulosity.

Next what is the difficulty in understanding a thing as compound of substance and attributes? Ramanuja tells us distinctly that the attributes of Parabrahma are *infinite* and each attribute is by itself *infinite.* Please read his Proem to Bhagavad Gita (my English Translation) Pages 6, 7, and 8. Have you ever reflected over Spinoza's definition VI, which is quoted in the same Gita, viz. "By God we understand an absolute infinite Being, an unchangeable essence with *infinite attributes*, each of which expresses an infinite and eternal essence." And Huxley remarking on this thus:—"God, so conceived, is one that only a very great fool would deny even in his heart."?

Instead of lowering the conception of God-head by ascribing to it qualities, can it not be imagined that the conception is on the other hand very much more elevated and ennobled, if instead of a quality-less non-entity, there be an *infinite* Parabrahm with *infinite* qualities, and each quality *infinite*!

Attributes, as it is supposed, are *not* finite, nor is Ramanuja's conception of God *finite* as believed. If again it has ever been supposed that the conception of God as infinite, illimitable, unthinkable, inconceivable, &c., is peculiar to the Advaita school alone and that other schools did not know to postulate as much, it is a mistake. It is really those who so suppose "cut themselves off from reason as well as Srutis," viz., who suppose that the Visishtadvaitis postulate *finiteness* for divine attributes. No. To them the infinite Brahm has infinite number of attributes each infinite. Omniscience alone would suggest such a conception, and our parviscience alone suggests *advaitic* impossibilities for Divinity. Never again should it be supposed that two or more Infinites imply "*local*" relation or a mechanical relation or even a "chemical" relation. Such implications are the result of our *scientific* brains. Even then, if it is admitted that matter and mind co-exist, substance and attribute co-exist, ether, air, and light co-exist (even in spatial relation) then the infinite Brahm must know how, even without the biped man's consent, to co-exist with an infinite number of *infinite* attributes. You say "we cannot grasp the infinite Brahm, which by the way is the only reality, and that Sruti gives us a substitute." But from this *substitute* which is graspable, you recoil by pronouncing it as *unreal*. It amounts to this that what is not graspable is real, and what *is* graspable is *unreal.* This is an *advaita* paradox which does not commend itself to the *dvaitis*, for they ask, why when Brahman is *infinite* and *real* there can possibly be *no place* for the substitutes in its *infinite* bosom, and why should substitutes be necessarily proved false, in order to establish the reality of Parabrahm! Is it necessary to disprove all the *real points* (though *finites* and *substitutes*) in an infinite straight line, in order to prove the *infinity* as well as the *reality* of the straight line itself?

'According to Ramanuja this qualified finite god is the highest' is what *you* choose to put into Ramanuja's mouth. His God is certainly not of that kind. His God is "the *infinite*-qualitied *infinite*" much higher than the no-qualified hypothetical Brahm which is out of all relations.

Again by *naming* God, we do not *limit* God as you fear. If there is such fear, let us oppose an illustration to dissipate it. The word '*infinite*' for example, occupies but a small space and when we utter the word, it costs us but little breath and little time, and yet does not the name signify the *infinite* Parabrahm? What is in a name, but what the name *signifies.* Besides, it is not the *advaiti* alone who need take credit to himself for the discovery that God is unnameable. Every Theologian knows it, even the Visishtadvaiti! And yet what is the difficulty to our intellect if He is named by a hundred names, a thousand names, by an *infinite* number of names for all the *infinity* of time! If by *naming* is limiting, why not *not naming* be reduction of God to a cypher? But if we could both join hands and infinitely sing Him by infinite names for all infinite time, would we thereby be less worthy of the infinite God? Unless there is something predicable of whom we can be worthy, or a something having ears to listen to our hymns and prayers, a hypothetical something of no attributes, a Prabrahm denying Himself is a creed which cannot enter into our yearning hearts.

You say again:—"Ananda is not a *characteristic* of God but Ananda is God." Are we to understand that you ascribe *reality* to an attribute and deny reality to *substans* (Spinoza's term)? It would be better logic as well as common sense to transpose the terms and say "God is ananda" instead of "Ananda is God" for then you would be giving reality to a subtance so as to enable you to maintain your illusory character of anything of the kind of attribute. To us, both substance and attribute are real and both contribute to an *inseparable unity* and establish a relation of co-existence. (Let me not enter now into what is known as the *Sâmânâdhikaranya Nyaya*). The world to us is God's and

it is not a falsity or mistake made by Him. In the world we see him manifested. Essence and attribute are both real to us and attribute ever depends on the Essence. The world is that through which we may know Him who made it and us.

As to the question of Pleasnre and Pain, who created it, and what they may ultimately signify, &c., please enlighten us first with your views, according to *Advaita* and we shall gladly communicate to you our say in the matter.

Ramanuja's cloak is an universal one. Try it on with love to God first ablaze in thy heart. I dare say it will fit the well But let us remind you that albeit *your* unwillingness to wear it, that great sage Sri Sankaracharya Swami has often beautifully worn it himself, judging from his '*Bhaja Govindams*' and '*Harimides*' and '*Dehi Karavalambams*' when his heart went forth *en rapport* to his Deity. Also dwell upon the meaning of this Sage's distich :—

" *Satyapi bhedápagame Nâtha ! tavaham na mamakindo twdm.*"

Swami Vivekananda has worn it, too for, otherwise, he would not have given vent to such grateful statements as "that Ramanuja's spirit of religion is such as to make Alwars (saints) of the Panchamas"!

Ramanuja's cloak is this. I say it apart from church and sect :—(1) Ramanuja postulates God. Do you deny this? (2) He postulates soul as distinguished from matter. Do you deny this? (3) He postulates that soul aspires for communion with God. Do you deny this? (4) He postulates that this aspiration is realizable by *loving God.* Do you deny this*?* If you do not, you need not hesitate to put on his cloak. If all virtues come not from God, and a loving God, they come not at all.

The tendency of Advaita is to produce over-weenig pride, self-will and egotism, whereas Visishtadvaita teaches humility, reverence, and submission. Advaita does not permit the proud self-will to say from the deep depths of repentance : "Lord, not as I will, but as thou wilt" Understand that humility (*dásya*) which Ramanuja teaches is not slavish, but a royal virtue inasmuch as humility means the killing of the proud individual will and bending it to the supreme will of God. This virtue can never arise as long as man is taught that he is God, but becomes a mighty, wonderful and world commanding spiritual Force, when he is taught to acknowledge, in all humility, the supremacy of a Sovereign, Loving Father and realize in all fullness his kinship with him as leige to Lord &c. All this sounds as dualism. If you acknowledging it, you cannot in the same breath denounce it as a mirage, for, if like Advaita, we set ourselves strenuosly to pronounce all God's manifestations a huge 'lie,' there is nothing to prevent our declaring that God himself may after all be a greater 'lie.' Instead, if God's manifestation, the universe and all it contains be accepted as His Truth, thus investing it with a beauty, sacredness and reality, and having the purpose to carry us all to His, foot-stool by gradual evolutions,—all these Ramanuja teaches—may we not all wear this cloak in gratitude, and look upon Ramanuja's message of love from God to man and man to God, as too serious a matter to trifle with or quarrel about. Who with the least moisture of God-emotion in his heart can entertain hatred for Ramanuja's proclamation to mankind?

'Ask not *who* said it but attend to *what* is said' said Thomas â Kempis.

A. GOVINDA'CHA'RYA,
Translator of Râmânuja's Gita-Bhâshya.

Note.—To The Editor of Siddhanta Deepika.

The above is sent to your
Sir, colums for the information of Awakened India.

A. G.

DEAR SIR,

I thank you very much for having kindly published my article in the last number of your valuable journal.

I regret however to notice that a great number of printer's devils has found a safe refuge therein, and I subjoin a list of them, which may be embodied in a sheet of Corrigenda, if you care to issue one with the next number.

1st para. 1st line for *Deekika*, read *Deepika*,
2nd ,, 3rd ,, insert '*in*' after '*correct*'
4th ,, 12 line for *possesison* read *possession*
4th ,, 12 ,, for *Tamil* read *Tamils*
5th ,, 8 ,, for *throw* read *through*
13th ,, 3 ,, for *quaers* ,, *quaero*
18th ,, 5 ,, for பெட்கியது ,, பெட்கிறது
,, ,, ,, ,, ,, *his* ,, *this*
23rd ,, 2 ,, ,, *relaison* ,, *relation*
,, ,, 3 ,, ,, *thit* ,, *this*
25 & 26 ,, ,, ,, *alins* ,, *alius*
28 ,, 1 ,, ,, *Riner* ,, *Ruer*
40 ,, 7 ,, ,, என் ,, என்ன
43 ,, 6 ,, ,, மன் ,, மன்ன
45 ,, 1 ,, ,, *ar* ,, *are*
50 ,, 3 ,, ,, omit *of* before a layer
52 ,, 2 ,, ,, *Faro* read *Fero*
53 ,, 5 ,, ,, *first* ,, *fist*
56 ,, 1 ,, ,, *seyttan* ,, *scyttan*
62 ,, 1 ,, ,, *varins* ,, *varius*
67 ,, 9 ,, ,, பெரு ,, பெறு
69 ,, 5th ,, ,, *Pafies* ,, *Pafis*
71 ,, 8th ,, ,, *Dio* read *Div*
75 ,, 1st ,, ,, omit '*no.*'
76 ,, 9 for *appropeiateness*
read *appropriateness*
80 ,, 1 , for Zelm read Zehn
,, ,, 2 ,, ,, Zen ,, Ten
P 130—(d) for வெள்ளிமாலை read வெற்றிமாலை
19th Para 3rd line for *gar* read *graw*
4 ,, ,, ,, ,, *sankrit* ,, *sanskrit*

For '*at*' read '*as*' in p. 126, last para, 2nd col. 11th line

For *name* read *names* in line 14, para 2, col. 1st of p. 126.

Faithfully yours
S. W. COOMARASWAMY.